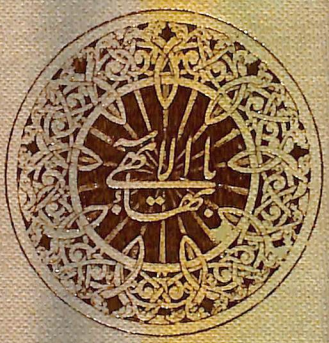
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"All this beauty is for your benefit - To make you happy - then Why not praise God for the beauty of the garden - in which every thing praises God"

Abdu'l Bahá

To Mrs James A. Gardner

From Frances Saltz.

1930

THE GREATEST NAME

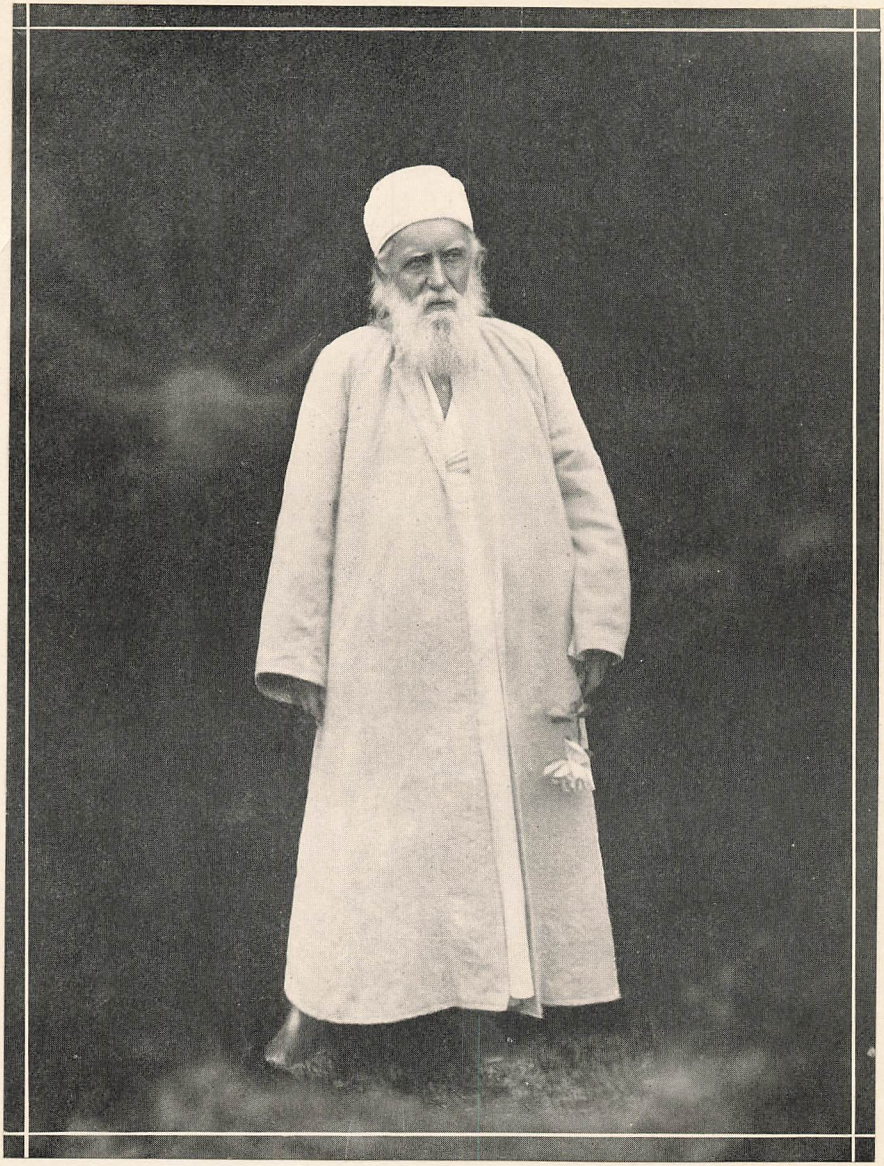
Yá-Bahá'u'l-Abhá

(" O Thou the Glory of Glories ")

THE GARDEN OF THE HEART

"In the garden of the heart
plant only flowers of love."

Bahá'u'lláh
Hidden Words
Persian



ʿAbdu'l Bahá

THE GARDEN OF THE HEART

From the Writings of

BAHÁ'U'LLÁH

and

'ABDU'L BAHÁ

Compiled by
FRANCES ESTY

PRINTED BY THE ROYCROFTERS AT THEIR SHOP, WHICH IS IN EAST AURORA, COUNTY OF ERIE, STATE OF NEW YORK, MCMXXX

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By
Frances Esty
Buffalo, N. Y.

Approved by the Reviewing Committee of
the National Spiritual Assembly of the
Bahá'ís of the United States and Canada

To

Shoghi Effendi

Guardian of the Gardens

of

Bahá'u'lláh

and

'Abdu'l Bahá

And to all seekers of

Truth and Beauty

This is "offered humbly

as one offers a gift to

a King."

Grateful acknowledgement is made to the late Mr. Louis Bourgeois, architect of the Bahá'í Temple (Temple of Light) at Wilmette, Illinois, for the cover design, which was taken from the center of one of the archways.

To Mr. Dugald Stewart Walker for the drawing of the Greatest Name.

To Mrs. Max Greeven for writing what 'Abdu'l Bahá said to her in "likening the Cause of God to a Garden."

To Miss Jessie Revell; Mrs. Marjory Morten; Soheil Afnan; Mr. A. C. Killius; and Mr. Curtis Kelsey for photographs used in the illustrating of this book:

"THE GARDEN OF THE HEART"

The Garden of the Heart

THE Divine Reality may be likened unto the sun and the Holy Spirit unto the rays of the sun. As the rays of the sun bring the light and warmth of the sun to the earth, giving life to all created beings, so do the ' Manifestations ' (of God) bring the Power of the Holy Spirit from the Divine Sun of Reality to give Light and Life to the souls of men." 'Abdu'l Bahá.

During the last century three great seers have brought to the world teachings for the New Era. They were born in Persia. The Báb (i. e. the Gate) heralded the advent of a universal teacher. He instructed his followers concerning " Him whom God shall make manifest." In " A Traveller's Narrative " we read that: " What he intended by the term ' Báb ' was this: that he was the channel of grace from some great Person still behind the veil of glory, who was the possessor of countless and boundless perfections."

The Báb was martyred at the age of thirty-one. At the time Bahá'u'lláh arose like unto a Glorious Sun and proclaimed the doctrine of the oneness of the world of humanity

After imprisonment the Shah ordered that he should be exiled to Baghdad, with his

family and about seventy followers. Nine years after the Báb foretold the coming of a Great World Teacher, in the beautiful garden of the Rizwán, Bahá'u'lláh announced himself as " Him whom God shall manifest." (Bahá'u'lláh i. e. Glory of God.)

Bahá'u'lláh with his family and followers was banished to Constantinople, to Adrianople and finally to the Most Great Prison at 'Akká in Palestine.

" From the moment that Bahá'u'lláh became accessible to his followers, so that even a glimpse of his radiant face would reward a toilsome journey to 'Akká, throngs of pilgrims turned toward the prison city, eager to carry away a memory of " The Glory of God," and eager also to do something to show the ardor of their faith.

"They soon discovered that Bahá'u'lláh would not accept gifts of value, but that he loved flowers and rare plants. So they began to carry with them seeds, slips and roots, from the flora of their own locality, especially such as were fragrant, unusual and beautiful. Tradition has it that no frail atom of a delicate shrub, wrapped in moss, and borne across the desert ever failed to live and thrive when planted at length in the grateful soil of much blessed 'Akká.

"The result has been the charming garden of the Rizwán*, surely one of the loveliest spots in the universe. Here are plants and flowers from Egypt, Arabia and India, fragrant violets, crimson passion flowers, red anemonies, tea roses, flowers so delicate and white they are like frost in the trop-

* Rizwán—Garden named for the Rizwán where Bahá'u'lláh announced to his followers that he was the one the Báb foretold.

ics, and blossoms that seem to weigh down the plant that bears them with their rich fragrance. Oranges ripen here, the deep colored roses like those of our American Beauty variety, but more sweetly odorous.

"Bahá'u'lláh was especially fond of these magnificent blooms, and was accustomed to water their roots with his own hand."**

When Bahá'u'lláh opened the door of the world, He uttered this most Great Word: "To gather jewels have I come to this world. If one speck of a jewel is hidden in a stone and that stone is beyond the seven seas, until I have found and secured that jewel, my hand shall not stay from its search."

On the twenty-third of May 1844, the day the Báb announced the coming of Bahá'u'lláh, Abbas Effendi was born in Teheran, Persia. 'Abdu'l Bahá, Servant of God, was the title given him by his Father, Bahá'u'lláh. With his Father, the family and followers 'Abdu'l Bahá was sent to the prison city of 'Akká, Palestine. There he was imprisoned for forty years.

Many American pilgrims visited 'Abdu'l Bahá at 'Akká and Haifa. They have brought to us word pictures of the life of the Master, as he was called, among the flowers of the hills of the Holy Land and in the gardens there. One said: "He had a great love for children, for flowers, and for the beauties of nature."

The "ministry of flowers" was a feature of the life at 'Akká, of which every pilgrim brought away fragrant mem-

** The Oriental Rose by Mary Hanford Ford.

ories. Another writes: " When the Master inhales the odour of flowers, it is wonderful to see him. It seems as though the perfume of hyacinths were telling him something, as he buries his face in the flowers. It is like the effort of the ear to hear a beautiful harmony—a concentrated attention." To one who visited in Haifa, 'Abdu'l Bahá said substantially, in likening the Cause of God to a Garden: "At the gate of the garden some stand and look within, but do not care to enter. Others step inside, behold its beauty, but do not penetrate far. Still others encircle this garden inhaling the fragrance of the flowers, having enjoyed its full beauty, pass out again by the same gate. But there are always some who enter and, becoming intoxicated with the splendor of what they behold, remain for life to tend the garden."

After his freedom was granted 'Abdu'l Bahá traveled to Egypt, England, France—later he came to America where he traveled from coast to coast, addressing all sorts and conditions of men, in each case giving addresses suited to the audience and the occasion. " For universality is of God and all limitations are earthly." After traveling through America and Canada, 'Abdu'l Bahá went to England, Scotland, France, Germany and Ausrtia. This was in 1911 and 1912

One who knew and loved him wrote: " Thus did 'Abdu'l Bahá, the Servant of God, quietly pass, almost unheralded in our midst, calling to men to follow the great spiritual light which he was bearing aloft, to forget all racial, national and religious prejudices, to recognize One God and one

human family—that the Kingdom of God ' on earth as it is in heaven ' might be realized, according to the teachings of our Lord, Jesus Christ; the kingdom which lies in the hearts of men, causing them to soar in the atmosphere of Reality whither the Prophets and Messengers of God have always summoned them and to which 'Abdu'l Bahá was drawing them again, after they had strayed like unto lost sheep from the fold.

" Know verily, the Reality of Christ never dies.

" He is with us always. Though the lamp is laid away, the light remains, ever increasing in its brilliance as we are able to perceive and approach it more and more."***

Nellie S. French

*** Star of the West.
The Bahá'í Magazine

The Light of the Glory of God shines in the Garden.
The Garden—a Place of Peace.
Open the gate and enter the Garden. Behold this beauty!
It is dawn. A bird call comes from the silence.
Other birds answer singing: "Glory to God."
A silvery light reveals the loveliness of the flowers.
Sunbeams appear on the dew-covered paths and flowers stir in the gentle breeze.

In the drowsy stillness of noontime we hear bees and occasional birdnotes. A jeweled humming-bird takes nectar from the flowers. The fountain's water splashing casts a magic spell. It is resting time.
Noble trees stand guard, their branches protecting the Garden.
A summer shower brings a refreshing fragrance.

The light of the setting sun touches the vibrant colors of the flowers, blending them into opalescent hues.
The lengthening shadows fall. It is night.
The Garden is radiant under the stars.
In the silver sheen of moonlight "spirituality halos everything."

—Frances Esty

Gablegarth
1930

IN the beginning God created the heaven and the earth —and God called the dry land Earth and the gathering together of water called he Seas; and saw that it was good —and God said, " Let the earth bring forth grass, and herb yielding seed and the fruit tree yielding fruit after his kind whose seed is in itself upon the earth and it was so—and God saw that it was good."

" And the Lord God planted a garden eastward of Eden."

Genesis I

THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

" It shall blossom abundantly and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God.

" And an highway shall be there, and a way, and it shall be called the way of holiness."

Isaiah 35, 1-2-8

GIVE ear, O ye Heavens, and I will speak; and hear, O Earth, the Words of My Mouth. My Doctrine shall drop as the rain, My Speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the Name of the Lord: Ascribe ye Greatness unto our God."

Deuteronomy, 32, 1-3

The Báb said:

VERILY I am the first servant who believed in Him and in His texts (revelations) and who partook of the first fruits of the gardens of the paradise of His knowledge—the gardens of His utterances."

Bahá'í Scriptures, p. 119

Sun Just as the solar cycle has its four seasons the cycle of the Sun of Reality has its distinct and successive periods. Each brings its vernal season or springtime.

The Promulgation of Universal Peace, p. 90

THE Sun of Truth is the Word of God, upon which dependeth the training of the people of the country of thought. It is the Spirit of Reality and the Water of Life. All things owe their existence unto It. Its manifestation is ever according to the capacity and coloring of the mirror through which it may reflect. For example: Its Light, when cast on the mirrors of the wise, giveth expression unto wisdom; when reflected from the minds of artists it produceth manifestations of new and beautiful arts; when it shineth through the minds of students it revealeth knowledge and unfoldeth mysteries. All things of the world arise through man and are manifest in him, through whom they find life and development; and man is dependent for his (Spiritual) existence upon the Sun of the Word of God. All the good names and lofty qualities are of the Word.

The Word is the Fire of God, which, glowing in the hearts of people, burneth away all things that are not of God. The minds of the lovers are ever aflame with this fire. It is the essence of water which has manifested itself in the form of fire. Outwardly it is the burning fire, while inwardly it is calm light. This is the water which giveth life unto all things. We beg of God that we may partake of this Life-Giving Water of Heaven and quaff from the

Spiritual Chalice of rest, and thus be free from all that tendeth to withhold us from approaching His Love.
Glory be upon the people of Glory.

Words of Wisdom by Bahá'u'lláh
Bahá'í Scriptures, pp. 156-157

Sun

CONSIDER the phenomenal sun which shineth forth upon all existent and contingent beings with the same effulgence, and poureth light upon all things by the command of the King of Manifestation. But its appearance in every place, and the light it shedeth thereon, is in accord with the degree of capacity of the place itself. For instance —in a mirror it reflecteth as forms and disks, and this is due unto the clearness of the mirror itself. It createth fire in the crystal, while in other things only the effect of its reflection is manifest and not its disk; and, through that effect, it developeth everything according to its capacity by the Command of the Causer of effects, even as thou seest. Likewise, colors also appear with respect unto the condition of the place; even as in a yellow glass the splendor is yellow, in a white one the ray is white, and in a red one it is red. These differences are therefore due unto place and not unto the effulgence of light; and if the place is confronted by an obstacle such as a wall or ceiling, that place is entirely bereft of the splendor of the sun, and the sun shines not thereon.

Seven Valleys, p. 24, Valley of Unity. Bahá'u'lláh

Sun

O MY brother! A pure heart is like unto a mirror; polish it with the purity of love and severance from all else save God, until the ideal sun may reflect therein, and the eternal morn may dawn. Then wilt thou find clear and manifest the meaning of: " Neither doth My earth nor My heaven occupy Me, but the heart of My faithful servant occupieth Me "—and wilt take thy life in thy hands and sacrifice it, with a thousand longings unto the new Beloved.

Bahá'í Scriptures, p. 165

The first utterance of the Wise One is:

O YE sons of earth! Turn from the darkness of foreignness unto the shining of the sun of unity. This is that which shall benefit the people of the world more than aught else. O friend! The tree of the Word hath no better blossom and the ocean of wisdom never shall have a brighter pearl than this.

Bahá'í Scriptures, p. 132

THE station of man is great if he holdeth unto truth and rectitude and keep firm and steadfast in the commands. A real man is seen before the Merciful One like unto the Heaven; his sight and hearing are the sun and moon and his luminous and shining qualities are the stars; his station is the highest station and his traces are the educators of the world.

Bahá'í Scriptures, p. 259

Garden

O friend! Not until thou reacheth the garden of these significances wilt thou taste of the immortal wine of the Valley of Contentment.

Seven Valleys, p. 39

O Friend!

IN the garden of thy heart, plant not but the rose of love, and from the nightingale of desire and yearning loosen not thy hold. Treasure the companionship of the righteous and withdraw thyself from fellowship with the ungodly.

Hidden Words, p. 3

O Dwellers of My Paradise!

I HAVE planted with the hands of loving kindness the sapling of your love and friendship in the holy garden of paradise and have watered it with the goodly showers of My tender grace; now that its hour of yielding fruit is at hand, strive that it may be protected, and be not consumed with the flame of desire and passion.

Hidden Words, p. 34

THE Servant hath assuredly come to vivify the world and bring unto union whosoever is upon the surface of the earth.

That which God willeth shall overcome and thou shalt see the earth as the garden of El-Abhá*; thus hath it been written by the Pen of Command in an irrevocable Tablet.

Bahá'í Scriptures, p. 90

* Abhá—"Most glorious" a title of Bahá'u'lláh; in "Abhá Kingdom" it refers to the plane or sphere of Oneness or World of Light.
Splendor (of Infinite Essence.)
The Unknowable (of Infinite Essence.)

The Garden of the Rizwán

O Offspring of Dust!

Garden

CONTENT not thyself with the ease of a passing day and deprive not thyself from the everlasting rest. Barter not the garden of eternal delight for the dustheap of a mortal world. Up from the prison ascend unto the glorious meads above, and from thy mortal cage wing thy flight unto the paradise of the placeless.

Hidden Words, p. 39

O Ye People of Insight and Discernment!

THE first call of the Beloved is this: O mystic nightingale! Abide not save in the rose-garden of the spirit. O messenger of the Solomon of love! Seek thou no shelter except in the Sheba of the well-beloved; and O immortal phoenix! dwell not save on the mount of faithfulness. Therein is thy habitation, if upon the wings of thy soul thou soarest unto the realm of the infinite.

Hidden Words, p. 1 (From the Persian)

IF the spiritual and divine eye of man be opened, he will see that nothing existeth without the appearance of the splendor of that Ideal King. For thou dost perceive that all contingent and created things express the manifestation and emanation of that Ideal Light, and dost behold the doors of the divine Rizwán (Garden of Paradise) opened in all things for seekers to enter the cities of intelligence and wisdom, and attained ones to pass into the gardens of knowledge and power.

Bahá'í Scriptures, p. 36

Garden

IT is evident and certain that all the Prophets are the Temples of the Command of God who have appeared in different garments, and if thou lookest with an attentive eye thou wilt find all of them dwelling in one Rizwán (Paradise) soaring in one sky, seated upon one carpet, speaking one speech and enjoining one Command.

Bahá'í Scriptures, p. 41

Understand the meaning of the " changing of the earth."

UPON whatsoever hearts the clouds of mercy of that heaven poured down the shower of beneficence the earth of those hearts was changed into the earth of knowledge and wisdom. What myrtles of unity have grown in the gardens of these hearts and what anemones of realities of knowledge and wisdom bloom from the shining breasts! If the earth of these hearts be not changed, how is it that men not instructed in one letter, without seeing a teacher or entering a school, speak words and knowledges which no one can apprehend? They seem to have been moulded from the clay of eternal knowledge and kneaded with the water of intuitive wisdom. Therefore it is said, " Knowledge is a light which God shedeth in whatsoever heart He willeth."

Bahá'í Scriptures, p. 16

IF a garden of roses be in the east of the earth, and that kind of rose also cometh forth from another branch in the west, the name " rose " is applied to it. In this case it is not in respect to the limitations of the branch and its form, but

Garden

on account of the fragrance and odor which are manifest in both. Consequently sanctify and purify thy gaze from outward limitations, that thou mayest behold them all in one name, one office, one essence, and one truth and that thou mayest perceive the mysteries of the " return " of the Words in the revealed Words. *Bahá'í Scriptures, p. 44*

O Ye Dwellers in the Highest Paradise!

PROCLAIM unto the assured ones that within the realms of holiness, nigh unto the celestial paradise, a new garden hath been made manifest, round which circle the denizens of the realm on high and the immortal dwellers of the exalted paradise. Strive then, that ye may attain that station, that ye may unravel from its wind-flowers the mysteries of love and know from its eternal fruit the secret of divine and consummate wisdom. Solaced are the eyes of those who enter and abide therein! *Hidden Words, p. 18*

Gates

WHAT maketh you to keep afar from Him who hath desired to bring you nigh unto the shining abode? Say: Verily, we have opened unto you the gates of the Kingdom; are ye closing the door of your houses before My Face? Verily, this is naught but a great error.

Bahá'í Scriptures, p. 125

Path Verily the Kingdom and the earthly world belong to God. He will guide you into the Path.

Tablets of Bahá'u'lláh, p. 62

EVERY soul who sincerely accepteth the Word of God, hath verily passed through the (right) path and succeeded in approaching the paradise of (God's) pleasure, and hath assembled with those who are nigh unto to God—the chosen ones.

Bahá'í Scriptures, p. 202

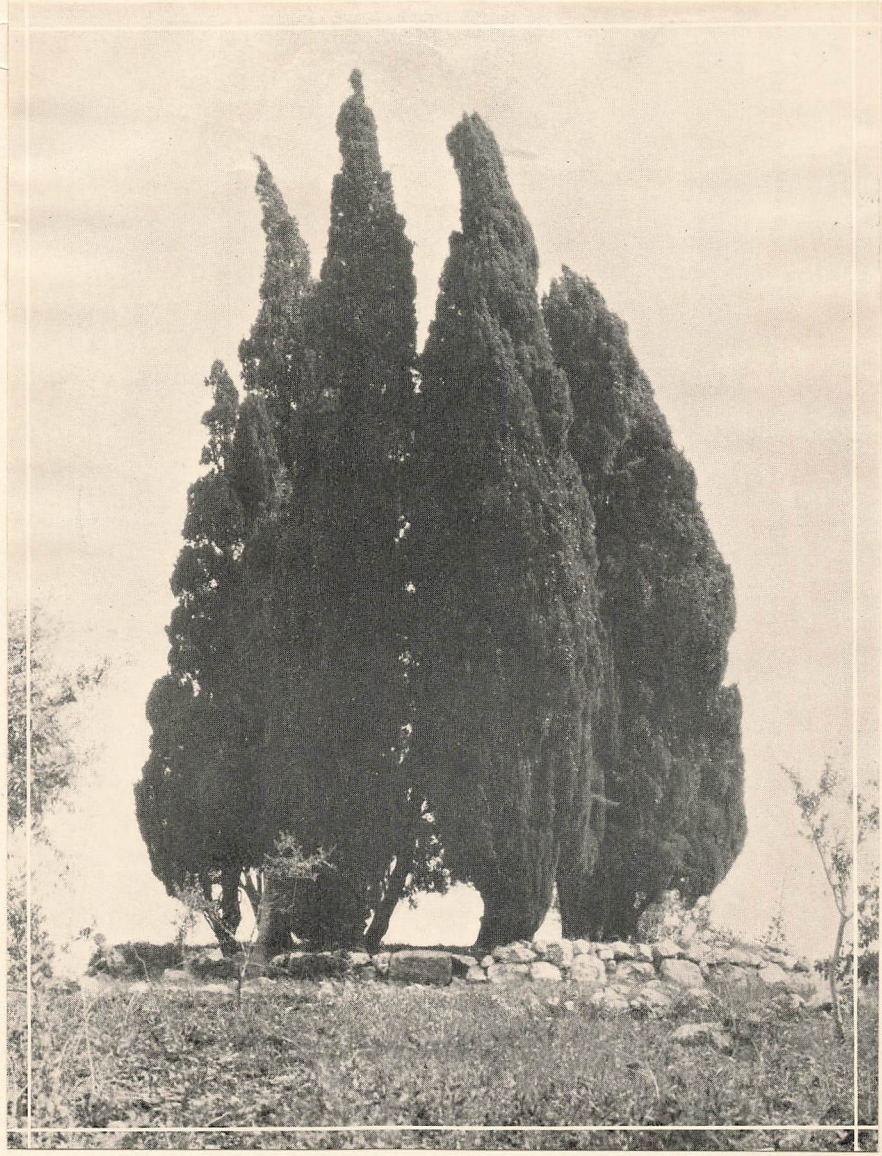
O Children of Dust!

TELL the rich of the midnight sighing of the poor, lest haply negligence may lead them unto the path of destruction; and deprive them of their share of the tree of wealth. Mine is benevolence and bounty; well is it with him who adorneth himself with My virtues.

Hidden Words, p. 49, Persian

THE True One is sanctified above all; (but) His Signs are manifest in all things. The signs are from Him—not He Himself—and all of them are recorded and visible in the volume of the world. The plan of the world is a great Book; every one endowed with perception can grasp (therefrom) that which shall enable him to attain to the Right Path and the " Great Message."

Tablets of Bahá'u'lláh, p. 45



Cypress Trees on Mt. Carmel

Fountain

of Light: this is why all move through Him, and arise by His Desire. This is that Fountain wherefrom drink those near unto God.

Seven Valleys, p. 28

THE Peerless Beloved sayeth the way of freedom is opened. Hasten ye. The fountain of knowledge is gushing, drink ye! Say! O friend! The tabernacle of oneness is raised, look not upon each other with the eye of strangeness. Ye are all the fruits of one tree and the leaves of one branch. Truly I say, whatever lesseneth ignorance and increaseth knowledge that has been, is, and shall be accepted by the Creator.

Bahá'í Scriptures, pp. 132-133

Trees

The Word of God is like unto a tree: its planting ground must be the hearts of the people.

Bahá'í Scriptures, p. 140

O My Servants!

YE are the trees of My garden; ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit therefrom. Thus it is incumbent upon every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For things are dependent upon their means, and the grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be fit for fire.

Hidden Words, p. 80

Fountain

I BEG of Thee, O Thou Beloved of the hearts of Thy lovers—by the manifestation of Thy Commandments, by the depths of Thine Inspiration, by the heights of Thine Exaltation, and by the stores of Thy Wisdom—forbid me not from visiting Thy sacred house and holy abode. Permit me, O my God, to drink from the fountain of its holy place, to wander about its courts, and to stand beside its gates. For thou art He who is, was, and ever shall be Powerful and Mighty! Nothing can be hidden from Thy knowledge. Thou art He who hath all power, majesty, and glory! Praise be unto God, the Lord of all the worlds!

Bahá'í Scriptures, pp. 185-186

KNOW thou that in every age and dispensation all Divine Ordinances are changed and transformed according to the requirements of the time, except the law of love, which like unto a fountain, floweth always and is never overtaken by change. This is one of the wonderful mysteries which God hath mentioned for His Servants! Verily, He is the merciful, the compassionate.

Bahá'í Scriptures, p. 249

A SERVANT always draweth nigh unto Me with prayers, until I respond unto him. And when I have responded to him, then I become his ear wherewith he heareth,"—For (in this case) the Owner of the house becometh manifest in His Own house (i. e., the heart), and the pillars of the house are all illuminated and radiative through His Light. The action and effect of the Light is from the Giver

Plant

THE ideal consummate wisdom is hidden in every plant, and a thousand nightingales of speech are in ecstacy and rapture upon every rose branch. The mystery of the fire of Moses is revealed in its wonderful tulips and the breath of the Holy Spirit of Jesus emanateth from its immortality without death. A paradise is concealed in every leaf, and a hundred thousand wisdoms are treasured in every one of its chambers. Those who earnestly endeavor in the way of God, after severance from all else, will be so attached unto that city that they will not abandon it for an instant. They will bear conclusive proofs from the hyacinth of that assembly and will receive clear arguments from the beauty of the rose and the melody of the nightingale.

Bahá'í Scriptures, pp. 51-52

Fountain

O Son of Man!

Divest not thyself of My beauteous robe, and forfeit not thy portion from My wondrous fount, that to all eternity thirst may not afflict thee.

Hidden Words, p. 37

PRAISE be unto Thee, O God of Names and Creator of Heaven! Praise be unto Thee, for Thou hast made known unto Thy servants Thy Day wherein the River of Life streamed forth from the finger of Thy Generosity and the Fountain of Revelation and Unity became manifest by Thy Manifestation, unto all who are in Thine earth and heaven

Bahá'í Scriptures, p. 183

O Son of Dust!

Seeds THE wise are they who speak not unless they obtain a hearing, even as the cup-bearer who proffereth not his cup till he findeth a seeker, and the lover who yearneth not till he gazeth upon the beauty of his beloved. Wherefore sow the seeds of My wisdom and knowledge in the pure soil of the heart, and conceal them from view, till the hyacinths of divine wisdom may spring from the heart and not from mire and clay.

Hidden Words, p. 36

Flowers From flowers inhale the fragrance of the Beloved One, and in every fire see the light of the desired One.

Bahá'í Scriptures, p. 248

AS by the command of the real Adored One the development of material things such as fruits, trees, colors, minerals, and whatever exists in the phenomenal world is through the assistance of the phenomenal sun, so the trees of unity, the fruits of oneness, the leaves of abstraction, the flowers of knowledge, the assurance and the myrtles of wisdom and utterance appear through the training of the Ideal Suns. Therefore when these Suns arise, the world is renewed, the rivers of life flow, the seas of beneficence move, the clouds of grace gather and the breezes of bounty blow upon the temples of being.

Bahá'í Scriptures, p. 13

Path

THE Right Path is a path which leadeth man unto the day-spring of Perception and dawning place of Knowledge and directeth him unto that which is the cause of honor, glory and greatness.

Tablets of Bahá'u'lláh, p. 6

Seeds

O FRIEND! We have seen the pure ground and cast the seed of knowledge. Now it dependeth upon the rays of the sun whether it burneth up or is caused to grow. Say, today, through the greatness of the Peerless Wise One, the sun of knowledge hath appeared from behind the covering of the spirit and all the birds of the meadow of Oneness are intoxicated with the wine of understanding and are commemorating the name of the Beloved. Happy is the one who finds this and becometh immortal.

Bahá'í Scriptures, p. 133

O Son of My Handmaid!

QUAFF from the tongue of the merciful the stream of divine mystery, and behold from the day-spring of divine utterance the manifest splendor of the day-star of wisdom. Sow the seeds of my divine wisdom in the pure soil of the heart, and water them with the water of certitude, that the hyacinths of knowledge and wisdom may spring verdantly from the holy city of the heart.

Hidden Words, p. 78

O Moving Form of Dust!

Trees

I DESIRE communion with thee, but thou wouldst have no trust in Me. The sword of thy rebelliousness hath felled the tree of thy hope. At all times I am nigh unto thee, but thou art ever far from Me. Imperishable glory I have chosen for thee, yet boundless degradation thou hast chosen for thyself. While there is yet time, return, and lose not thine opportunity.

Hidden Words, p. 21

O Son of Love!

BUT one step separateth thee from the glorious heights above and from the celestial tree of love. Take thou one step, and with the next advance toward the immortal realm and enter the tabernacle of eternity. Give ear then unto that which hath been revealed by the pen of glory.

Hidden Words, p. 7

O PEOPLE, walk ye under the shade of the tree of righteousness, enter ye under the protection of the tent of unity. O ye possessors of sight: the past is the mirror of the future, look and perceive, perchance after the acquirement of knowledge, ye may know the Friend and attain unto His good pleasure. Today the best fruit of the tree of science and knowledge is that which benefiteth mankind and improveth his condition.

Bahá'í Scriptures, p. 133

O My Friends!

Trees HAVE ye forgotten that true and radiant morn when in those hallowed and blessed surroundings ye were all gathered in My presence, neath the shade of the tree of life, planted in the all-glorious paradise? Ye all harkened in bewilderment, as I gave utterance unto these three most holy words: O friends! Prefer not your will to Mine, never desire that which I have not desired for you, and approach Me not with lifeless hearts, defiled with worldly hopes and desires

If ye but sanctify your souls, ye will at this present hour, recall that place and those surroundings, and the truth of My utterance shall unto all of you be made manifest.

Hidden Words, p. 19

O Son of Man!

FROM the tree of effulgent glory I have ordained for thee the choicest fruit; wherefore hast thou turned away and contented thyself with that which is inferior? Return then unto that which is better for thee in the realm of glory.

Hidden Words, p. 21

Bird O SON of Spirit: Break the cage, and like unto the bird of love, soar in the atmosphere of holiness; leave the self and rest with heavenly souls upon the sacred Plain of God

Hidden Words, p. 38, Persian

Bird

O THOU gazing questioner and O thou whom the Supreme Concourse have attracted unto the exalted Word! For the birds of the realm of My Kingdom and for the doves of the garden of My Wisdom, there are tunes and melodies, of which none is informed save God, the King of the world of dominion and the empyrean realm.

Bahá'í Scriptures, p. 240

IN former ages it has been said: "To love one's native land is Faith." But the Tongue of Grandeur hath said in the Day of this Manifestation: "Glory is not his who loveth his native land, but glory is his who loveth his kind." By these exalted words He taught the birds of souls a new flight and effaced restriction and blind imitation from the Book

Tablets of Bahá'u'lláh, p. 26

O Son of Spirit!

THE bird seeketh its nest; the nightingale the charm of the rose; whilst those birds, the hearts of men, content with mortal dust, have strayed from their eternal nest, and with eyes turned towards the mire of negligence are bereft of the splendor of the divine presence. Alas! how strange and pitiful: for a mere cupful they have turned away from the billowing ocean of the realms above, and remained far from the heaven of glory.

Hidden Words, p. 2

O Brothers of the Path!

Fragrance

WHY are ye heedless of the remembrance of the Beloved, and why are ye far from the Presence of the Friend? The Absolute Beauty is established upon the Throne of Glory, under the Peerless Canopy, while ye are engaged in contention according to your own desire. The fragrances of holiness are wafted, and the breezes of generosity are blowing, but ye have lost the power of scent, and are bereft of them all. Alas for you, and for them who follow in your steps and walk after your ways.

Bahá'í Scriptures, p. 179

O My Friend!

Day-Star

THOU art the day-star of the heavens of My holiness, let not the defilement of the world eclipse thy splendor. Rend asunder the veil of negligence, that from behind the clouds thou mayest emerge resplendent and array all things with the robe of life.

Hidden Words, p. 73

O Son of Man!

Star

MY Eternity is My creation. I have created it for thee; therefore make it the garment of thy temple. My Oneness is My design. I have designed it for thee; therefore clothe thyself with it. Thus thou mayest be a star of My Omnipresence forever.

Bahá'í Scriptures, p. 174

" In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent."

Isaiah IV; 2

" Behold I will bring forth my Servant the Branch."

Zachariah III; 8

THUS speaketh the Lord of hosts, saying: Behold the man whose name is The Branch and he shall grow up out of his place, and he shall build the temple of the Lord. Even he shall build the temple of the Lord and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the Council of Peace shall be between them both. And they that are afar off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God." *Zachariah VL; 12, 13, 15*

BAHÁ'U'LLÁH spoke of himself always as the "Tree of Life." He gave this explanation of the symbol of the tree of life in the Garden of Eden. The Manifestation of God is the Tree of Life, he declared, for it is he whose mission it is to give the bread of life to mankind, and explain the wonder of the world's creation, and man's relation to God. When he selected his oldest son as his interpreter, he called him the greatest Branch from the Tree of Life, using the term unquestionable in its spiritual significance, and always spoke of him as " The Branch."

The Oriental Rose, p. 149

'Abdu'l Bahá in his Garden

"Cause me to walk in the Garden of the nearness of Thy Presence, O my Beloved."

THIS is a new cycle of human power. All the horizons of the world are luminous, and the world will become indeed as a garden and a paradise. It is the hour of unity of the sons of men and of the drawing together of all races and all classes.

The gift of God to this enlightened age is the Knowledge of the oneness of mankind and the fundamental oneness of religion. War shall cease between nations, and by the will of God the Most Great Peace shall come; the world will be seen as a new world and all men will live as brothers.

Bahá'í Scriptures, p. 273

LET this be a foreshadowing of what will in very truth take place in this world when every child of God realizeth that all are leaves of one tree, flowers of one garden, drops of one ocean, and sons and daughters of one Father, whose name is Love!

'Abdu'l Bahá, Paris Talks, p. 25

Season

If we are not happy and joyous at this season, for what other season shall we wait and for what other time shall we look?

III Tablets of 'Abdu'l Bahá, p. 641

WHATEVER objects appear in this world of existence are outer pictures of the world of heaven.

When we look upon the phenomenal world we perceive that it is divided into four seasons; one is the season of

Season spring, another the season of summer, another autumn and then these three seasons are followed by winter.

When the season of spring appears in the arena of existence the whole world is rejuvenated and finds new life. The soul-refreshing breeze is wafted from every direction; the soul-quickening bounty is everywhere; the cloud of mercy showers down its rain and the sun shines upon everything. Day by day we perceive that the signs of vegetation are all about us. Wonderful flowers, hyacinths and roses perfume the nostrils. The trees are full of leaves and blossoms are followed by fruit. The spring and summer are followed by autumn and winter. The flowers wither and are no more; the leaves turn gray and life has gone. Then comes another springtime; the former springtime is renewed; again a new life stirs within everything.

The Promulgation of Universal Peace, p. 8

Spring " A new springtime hath appeared for the Sun of Truth hath risen again."

The Promulgation of Universal Peace, p. 13

SOON it will be the time of Spring. Already the signs of the flowers may be seen upon the mountains and the valleys. When spring cometh there is a divine wisdom in its appearance. God hath a special object in renewing the earth with its bounty. For the dead earth is again made to blossom so that the life of plants and flowers may continue and be reproduced. The trees put forth their leaves and

Spring

are able to bear all kinds of delicious fruits. All the birds and animals, everything with soul-life is rejoiced and rejuvenated in the coming of Spring. If this does not come to pass, it is not Spring; it may be Autumn. But it is possible that Spring may come and yet a tree rooted in bad ground will be deprived of its vivifying powers. Or a fruitless tree may not bear, although the warm sun and vernal shower are descending upon it. So likewise an evil soul may derive no benefit, produce no fruit from the coming of a Manifestation of God. The divine springtime which bringeth forth spiritual flowers in other souls faileth to beautify the soul that is evil. In general, however, just as everything is vivified, refreshed and renewed by the bounty of the literal spring, so every soul receiveth some degree of illumination and growth from the Manifestation when he cometh. He is the Divine Spring which comes after the long Winter of death and inaction. The wisdom of God is seen in his coming. He adorneth the soul of man with new life, divine attributes and higher spiritual qualities. By this the soul is enlightened, illumined. That which is dark, gloomy and forbidding becometh light, hopeful and productive of new growth. So in the Divine springtime, the blind receive sight, the deaf are made to hear, the dumb speak, the timid becometh courageous and the heedless awaken unto new realization. In short, they have become the image of that which God planned them to be and which the heavenly books promised shall be the true station of man. This is the power, purpose and virtue of the Heavenly Springtime.

Ten Days in the Light of Aqa, pp. 57-58

Spring

PRAISE be unto God! The springtime of God is at hand. This century is verily the Spring season. The world of mind and kingdom of soul have become fresh and verdant by its bestowals. It hath resuscitated the whole realm of existence. On one hand the lights of reality are shining; on the other the clouds of divine mercy are pouring down the fullness of heavenly bounty. Wonderful material progress is evident and great spiritual discoveries are being made. Truly this can be called the miracle of centuries, for it is replete with manifestations of the miraculous. The time hath come when all mankind shall be united, when all races shall be loyal to one fatherland, all religions become one religion and racial and religious bias pass away. It is a day in which the oneness of humankind shall uplift its standard, and international peace like the true morning, flood the world with its light.

The Promulgation of Universal Peace, p. 148

BLESSED is a man who forgeteth his own self-interest, like the Beloved Ones of the Threshold of God, and throweth the ball of resolution into the arena of the common interest! Thus, by the divine Bounty and heavenly Assistance, he will cause this glorious nation (Persia) again to attain the zenith of its former Grandeur, and these desolate regions to become refreshed by New Life! So that, as the Nature-renewing Spring, he will give unto the trees of Human Souls the holy blessings of Spiritual Leaves, Flowers, and Fruits!

Mysterious Forces of Civilization, p. 131

O Thou seeker after Truth!

Spring

THE Realm of the Kingdom is a unit. The only difference lies in this: that when the season of Spring dawneth, a new and wonderful motion and rejuvenation is witnessed in all the existing things; the mountains and meadows are revived; the trees find freshness and delicacy and are clothed with radiant and bright leaves, blossoms and fruits. In like manner the preceding Manifestations form an inseparable link with the subsequent dispensations; nay, rather, they are identical with each other. Since the world is constantly developing itself, the rays becometh stronger, the outpouring becometh greater and the sun appeareth in the meridian of its orbit.

Bahá'í Scriptures, p. 436

Sun

Whenever the sun of reality dawns, the lower sphere expresses the virtues of the higher world.

Divine Philosophy, p. 78

PRAISE be unto God that the Sun of Reality hath shone forth with the utmost brilliancy from the eastern horizon ☙ ☙

The regions of the world are flooded with its glorious light. There are many rays unto this Sun:

The first ray is heavenly teachings.

The second ray is the oneness of the world of humanity.

The third ray is the establishment of universal peace.

The fourth ray is the investigation of reality.

The fifth ray is the promulgation of universal fellowship.

Sun The sixth ray is the inculcation of divine love through the power of religion.

The seventh ray is the conformity of religion with science and reason.

The eighth ray is the abandonment of religious, racial, patriotic and political prejudices.

The ninth ray is the universal spread of education.

The tenth ray is the organization of the arbitral court of justice, or Parliament of Man, before the members of which all the international and inter-governmental problems are arbitrated.

The eleventh ray is the equality of the sexes—the giving of the same educational facilities to women as to men, so that they may become adorned with all the virtues of humanity

The twelfth ray is the solution of all the economic problems of the world, so that each individual member of humanity may enjoy the utmost comfort and well-being.

The thirteenth ray is the spread of an auxiliary world language

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JUST as the rays of the phenomenal sun are infinite, likewise the rays of the Sun of Reality are infinite. The above summary containeth only a few of its rays. The spreading of these rays will deliver the world of humanity from the darkness of ignorance, strangeness and narrowness, and will guide it unto the center of all these rays. Then the foundation of warfare and strife, animosity and hatred, will be destroyed from amongst the people and the mis-

understandings existing between the religions will be dispelled ❧ ❧ *Sun*

The foundation of the religions of God is one, and that is the oneness of the world of humanity.

Bahâ'i Scriptures, p. 444

ALL creatures that exist are dependent upon the Divine Bounty. Divine Mercy giveth Life itself. As the light of the sun shineth upon the whole world, so the Mercy of the infinite God is shed upon all creatures. As the sun ripeneth the fruits of the earth, and giveth life and warmth unto all living beings, so shines the Sun of Truth upon all souls, filling them with the fire of Divine Love and understanding.

The Superiority of Man over the rest of the created world is seen again in this, that Man has a soul in which dwelleth the Divine Spirit; the souls of the lower creatures are inferior in their essence.

There is no doubt then, that of all created beings Man is the nearest unto the Nature of God, and therefore receiveth a greater gift of the Divine Bounty.

The mineral kingdom possesseth the power of existing. The plant hath the power of existing and growing. The animal, in addition to existence and growth, hath the capacity of moving about, and the use of the faculties of the senses. In the human kingdom we find all the attributes of the lower worlds, with much more added thereunto. Man is the sum of every previous creation, for he containeth them all. To man is given the special gift of the Intellect by which he is able to receive a larger share of the Light Divine. The

Sun Perfect Man is as a polished mirror reflecting the Sun of Truth manifesting the Attributes of God.

Talks by 'Abdu'l Bahá, pp. 20-21

THE Divine Reality is unto man what the sun is unto the earth. The sun is life, radiance, heat, power, energy. The earth is dead, inert, helpless, incapable of initiative or change ❧ ❧

The sun in its remoteness could never reach the earth—and the earth, wretched, helpless—could never attain unto the glory and splendor of the sun.

An intermediary there must be. In some way the radiant, life-giving power of the sun must be brought to the darkened earth, and this becometh possible through the media of light and heat. Through this means this dark ball of earth becometh the home of fragrant, blooming life. As there must be an intermediary to transmit to the earth the life-giving power of the sun, so must there be an intermediary to bring God unto man; and this is realized through the ever present power of the Holy Spirit. The media of light and heat carry fragrance and bloom unto the earth, so the Holy Spirit brings to man perfection and inspiration. The earth alone is but a senseless clod, touched by the sun it becometh life and energy. So the Holy Spirit toucheth the heart of man and awakeneth him to eternal life. It giveth man all possibilities. The cause of life wideneth before his eyes; eternity openeth unto him and becometh his, and every moment it is his inviolable possession. Limitations disappear, and he becometh more and more sensitive unto

Sun

the teachings of the Holy Spirit, all things are his own. Without the intermediary of the Holy Spirit, man would remain dull, helpless and deprived of attainment. But touched by that Divine Elixir he becomes tender, loving, responsive, and capable of every perfection of existence. Turn your faces away from the contemplation of your own finite selves and fix your eyes upon the everlasting radiance, then will your souls receive in full measure the divine powers of the Holy Spirit and the blessing of the infinite bounty.

Bahá'í Scriptures, pp. 451-452

The sun is always the sun. According to the position of the earth we receive its radiation differently.

Bahá'í Scriptures, p. 69
Divine Philosophy

MARCH 21st. At this moment the sun appeareth at the meridian and the day and night are equal. Until today the north pole hath been in darkness. This sacred day when the sun illumineth equally the whole earth is called the equinox and the equinox is the symbol of the divine messenger. The sun of truth ariseth on the horizon of divine mercy and sends forth its ray upon all. This day is consecrated to this commemoration. It is the beginning of the spring. When the sun appeareth at the equinox it causeth a movement in all living things. The mineral world is set in motion, plants begin to sprout, the desert is changed into a prairie, trees bud and every living thing respondeth, including the bodies of animals and men.

Sun The rising of the sun at the equinox is the symbol of life and the human reality is revived; our thoughts are transformed and our intelligence is quickened. The sun of truth bestoweth eternal life, just as the solar sun is the cause of terrestrial life.

Divine Philosophy, p. 75

SPIRIT in the human world is the discoverer of the realities of existence. All the inventions, all the sciences, all the hidden mysteries are brought to light through the activity of the spirit on the plane of life. While living in the Orient it organizeth affairs in the Occident; while living on the earth it discovereth the heavenly constellations. These examples ought to show you that the spirit of life is omnipotent, especially when it establisheth a communication with God and becometh the recipient of the eternal light—then it transformeth itself into a ray of the effulgence of the eternal sun.

This station is the greatest of all stations, for this connection of the spirit of man with God is like unto a mirror and the sun of reality is reflected in it. Thus it becomes the collective center of all the virtues; its emanation is the bestowal of the king of bestowers; its radiations are the manifold splendors of the infinite luminary; its sanctity is from the highest summit of divine essence. This station is the station of heavenly inspiration and is called the station of the divine grace. It signifieth that the rays of the sun of reality are resplendent in the mirror and the attributes of the sun of reality are reflected therein. This is the ultimate

degree of human perfection, for the attainment of which the thinkers and philosophers of all time have longed and poets have dreamed; it is the mystery of mysteries and the light of lights wherein the spirit becomes eternal, self-subsistent, age-abiding. *Sun*

Divine Philosophy, p. 166

IN the East there is continual sunshine, the stars are never veiled, and there are very few clouds. Light always riseth in the East and sendeth forth its radiance into the West

There are two kinds of light. There is the visible light of the sun, by whose aid we can discern the beauties of the world around us—without this we could see nothing.

Nevertheless, though it is the function of this light to make things visible unto us, it cannot give us the power to see them or to understand what their various charms may be, for this light hath no intelligence, no consciousness. It is the light of the intellect which giveth us knowledge and understanding, and without this light the physical eyes would be useless.

The light of the intellect enableth us to understand and realize all that existeth, but it is only the Divine Light that can give us sight for the invisible things, and which enableth us to see Truths that will only be visible unto the world thousands of years hence.

It was the Divine Light which enabled the prophets to see two thousand years in advance what was going to take

Sun place and today we see the realization of their vision. Thus it is this Light which we must strive to seek, for it is greater than any other.

Talks by 'Abdu'l Bahá, pp. 61-62

Dawn NOW is the early dawn; ere long the effulgent sun shall rise and station itself in the meridian of its majesty. Then ye shall observe the effects—then ye shall behold what heavenly illumination hath become manifest—then ye shall comprehend that these are the infinite bestowals of God—then ye shall realize that this world hath become another world and ye shall perceive the divine instructions universally spread. The teachings of His Holiness Bahá'u'lláh, like unto the spirit, shall penetrate the dead body of the world and like unto an artery shall beat through the heart of the five continents.

Divine Philosophy, p. 39

SPIRITUAL advancement may be likened unto the light in the early morning. This light of dawn is rather dim in its effulgence, but a wise man who looks at the early morn and sees the march of the sunrise at the beginning can verily foretell the ascendency of the sun with all its glory and effulgence. He knoweth for a certainty that it is the beginning of manifestation, and that later it will assume great power and potency. Again, for example, if he taketh a grain, and observeth that it is growing, he can rest assured that the growing seed shall ere long become a tree. Now is the beginning of the manifestation of the spiritual power, and surely day by day its potency will assume greater and

Dawn

greater proportions. Therefore this twentieth century is the beginning or dawn of the spiritual illumination, and it is evident that day by day it will advance. It will reach such a degree that spiritual effulgences shall overcome the material; so that Divine susceptibilities shall overpower material intelligence and the heavenly light shall dispel and banish earthly darkness; Divine healing shall cure all ills and the cloud of mercy shall pour down its rain. The Sun of Reality shall shine and all the earth shall put on its beautiful green carpet.

Bahá'í Scriptures, p. 319

NATURE IS GOVERNED BY ONE UNIVERSAL LAW

Nature

NATURE is that condition, that reality, which in appearance consisteth in life, and death, or in other words, in the composition and decomposition of all things. This Nature is subjected unto an absolute organization, unto determined laws, unto a complete order and a finished design, from which it will never depart; to such a degree, indeed, that if ye look carefully and with keen sight, from the smallest invisible atom up to such large bodies of the world of existence as the globe of the sun or the other great stars and luminous spheres, whether ye regard their arrangement, their composition, their form or their movement, ye will find that all are in the highest degree of organization, and are under one law from which they will never depart.

Nature But when ye look at Nature itself, ye see that it hath no intelligence, no will. For instance, the nature of fire is to burn, it burneth without will or intelligence; the nature of water is fluidity, it floweth without will or intelligence; the nature of the sun is radiance, it shineth without will or intelligence; the nature of vapour is to ascend, it ascendeth without will or intelligence. Thus it is clear that the natural movements of all things are compelled; there are no voluntary movements except those of animals, and above all, those of man. Man is able to deviate from and to oppose Nature, because he discovereth the constitution of things, and through this he commandeth the forces of Nature; all the inventions he hath made are due unto his discovery of the constitution of things. For example, he invented the telegraph which is the means of communication between the East and the West. It is evident then, that man ruleth over Nature.

Now, when ye behold in existence such organizations, arrangements, and laws, can ye say that all these are the effect of Nature, though Nature hath neither intelligence nor perception? If not, it becometh evident that this Nature, which hath neither perception nor intelligence, is in the grasp of Almighty God who is the Ruler of the world of Nature; whatever He wisheth He causeth Nature to manifest

One of the things which hath appeared in the world of existence, and which is one of the requirements of Nature, is human life. Considered from this point of view man is the branch, nature is the root; then can the will and the intel-

ligence, and the perfections which exist in the branch, be absent in the root? *Nature*

Hence it is evident that Nature in its own essence is in the grasp of the power of God, who is the Eternal Almighty One. He holdeth Nature within accurate regulations and laws, and ruleth over it.

Answered Questions, —. 4

THE Creator of all is One God.

From this same God all creation sprang into existence, and He is the one goal, toward which everything in Nature yearneth. This conception was embodied in the words of Christ, when He said, " I am the Alpha and the Omega, the beginning and the end." Man is the sum of Creation, and the Perfect Man is the expression of the complete thought of the Creator—the Word of God.

Consider the world of created beings, how varied and diverse they are in species, yet with one sole origin. All the differences that appear are those of outward form and color. This diversity of type is apparent throughout the whole of Nature

Behold a beautiful garden full of flowers, shrubs and trees. Each flower hath a different charm, a peculiar beauty, its own delicious perfume and beautiful color. The trees, too, how varied are they in size, in growth, in foliage—and what different fruits they bear! Yet all these flowers, shrubs and trees spring from the selfsame earth, the same sun shineth upon them and the same clouds give them rain.

So it is with humanity. It is made up of many races, and its

Nature peoples are of different colour, white, black, yellow, brown, and red—but they all come from the same God, and all are servants unto Him.

Talks by 'Abdu'l Bahá, pp. 45-46

WHEN we ponder over the reality of the microcosm we discover that in the microcosm are deposited three realities. Man is endowed with an outer or physical reality. It belongeth unto the material realm, the animal kingdom, because it hath sprung from the material world. This animalistic reality of man he shareth in common with the animals. The human body is like animals subject to Nature's laws. But man is endowed with a second reality, the rational or intellectual reality; and the intellectual reality of man predominateth over our nature. All these sciences which we enjoy were the hidden and recondite secrets of nature, unknowable to nature, but man was enabled to discover these mysteries, and out of the plane of the unseen he brought them into the plane of the seen. Thus, while man's physical reality is captive to nature, man is the governor of nature through this intellectual power.

Yet, there is a third reality in man, the spiritual reality. Through its medium one discovereth spiritual revelations, a celestial faculty which is infinite as regards the intellectual as well as physical realms.

Bahá'í Scriptures, pp. 399-400

Gardener

PERSONALITY is obtained through the conscious effort of man by training and education. A fruitless tree under the influence of a wise gardener becometh fruitful; a slab of marble under the hand of a sculptor becometh a beautiful statue. The ruined places are built up by captains of industry; the ignorant children learn the secrets of phenomena under the tutelage of a wise teacher. The crooked branch becometh straight through cultivation.

It is evident that we have two modes for the expression of life—individuality and personality—the former becometh as the son of God and the latter the son of man. As we have shown, the personality of some is illumined, that of others is dark; the personality of some is seen in the manifestation of divine justice, while that of others is the embodiment of tyranny. The personality of some is divine guidance made visible, while that of others is choked in the veils of self and desire. That which was hidden in the capability of these souls has been made manifest; just as, for instance, when you sow a seed, that which is hidden in the reality of that seed becomes revealed and unfolded—the trunk, the branches, the leaves, the blossoms and the fruits, which are in the seeds as potentialities. A teacher bringeth out the potentialities of the pupils. The clouds pour down rain, the sun shineth, and that which was hidden in the bosom of the earth springeth forth.

The personality of man is developed through education while his individuality which is divine and heavenly should be his guide.

Divine Philosophy, p. 132

Gardener

MAN from the beginning was in this perfect form and composition, and possessed capacity and aptitude for acquiring material and spiritual perfections and was the manifestation of these words, " We will make man in Our image and likeness." He has only become more pleasing, more beautiful, and more graceful. Civilization has brought him out of his wild state, just as the wild fruits which are cultivated by a gardener become finer, sweeter, and acquire more freshness and delicacy. The Gardeners of the world of humanity are the Prophets of God.

Answered Questions, pp. 225-226

A TRUE gardener changeth this forest and jungle into a garden, training its trees into fruitful ones, and causing numerous kinds of flowers and myrtles to grow therein. In the same way these holy Manifestations of God are the ideal gardeners. The world of existence is but a jungle of confusion. The state of nature is confusion such as that of a jungle, producing fruitless, useless trees. As the holy Manifestations of God are the ideal gardeners, they therefore, train these human trees and cause them to become fruitful and bestow upon them freshness and verdancy in order that they may grow day by day and produce every kind of pure fruit, and these become the cause of adorning the world of being and continue flourishing and in the utmost purity.

Bahá'í Scriptures, p. 298

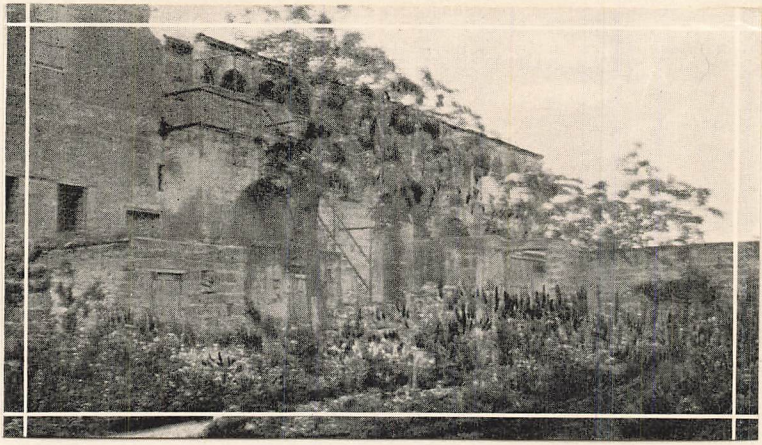
Garden

Know that in every home where God is praised and prayed to, and His Kingdom proclaimed, that home is a garden of God and a Paradise of His happiness.

Tablets of 'Abdu'l Bahá, p. 69

THIS period of time is the Promised Age, the assembling of the human race unto the "Resurrection Day," and now is the great "Day of Judgment." Soon the whole world, as in spring, will change its garb. The turning and falling of the autumn leaves is past; the bleakness of the wintertime is done. The new year hath appeared and the spiritual springtime is at hand. The black earth is becoming a verdant garden; the deserts and mountains are teeming with red flowers; (from the borders of the wilderness the tall grasses are standing like advance guards before the cypress and jasmine trees;) while the birds are singing among the rose branches like the angels in the highest heavens, announcing the glad-tidings of the approach of that spiritual spring, and the sweet music of their voices is causing the real essence of all things to move and quiver. O my spiritual friend! Dost thou know from what airs emanate the notes sung by those birds? They are from the melodies of peace and reconciliation, of love and unity, of justice and security, of concord and agreement. In a short time this heavenly singing will intoxicate all humanity; the foundations of enmity shall be destroyed; unity and affection shall be witnessed in every assembly; and the lovers of the love of God at these great festivals shall behold their splendor.

Gardens at Haifa



Garden of the Bahji

Garden

Therefore contemplate what a spirit of life God hath given that the body of the whole earth may attain life everlasting.

Tablets of 'Abdu'l Bahá, pp. 318-319

O NOBLE friends, seekers after God! Praise be unto God! Today the light of Truth is shining upon the world in its abundance; the breezes of the heavenly garden are blowing throughout all regions; the call of the Kingdom is heard in all lands, and the breath of the Holy Spirit is felt in all hearts that are faithful. The Spirit of God is giving eternal life. In this wonderful age the East is enlightened, the West is fragrant and everywhere the soul inhaleth the holy perfume. The sea of the unity of mankind is lifting up its waves with joy, for there is real communication between the hearts and minds of men.

The banner of the Holy Spirit is uplifted, and men see it, and are assured with the knowledge that this is a new day.

Bahá'í Scriptures, p. 273

TURN Thou unto the Kingdom of Oneness and chant thou the verses of Singleness. Be thou invested with a robe, the embroidery of which is purity and sanctity and the woof and the warp of which is the spirituality of the Mighty Lord, so that thou mayest inhale the fragrance of the rose-garden from the garment of the real Joseph and so divest thyself of the mantle of bodily things that angelhood and ideal spirituality become realized (in thee).

I Tablets of 'Abdu'l Bahá, p. 124

O Unequalled Lord!

Garden FOR this helpless child be a protector; for this weak and sinful one be kind and forgiving.

O Creator! Although we are but useless grass, still we are Thy Garden; though we are but young trees, bare of leaves and blossoms, still we are of Thy orchard; therefore nourish this grass with the rain of Thy bounty; refresh and vivify these young, languishing trees with the breeze of Thy spiritual springtime. Awaken us, enlighten us, sustain us, give us eternal life and accept us into Thy Kingdom!

III Tablets of 'Abdu'l Bahá, p. 588

O our God! O our God!

VERILY we invoke Thee and supplicate before Thy threshold, asking Thee that all Thy mercies may descend upon these souls. Specialize them for Thy favor and Thy truth, O Lord! Unite and bind together the hearts, join in accord all the souls and exhilarate the spirits through the signs of Thy sanctity, and oneness. O Lord! Thou Possessor of Great Mercy! O Lord of forgiveness and pardon! Forgive our sins, suffer us to be pardoned for our shortcomings and cause us to turn unto the Kingdom of Thy clemency, invoking the Kingdom of Might and Power, humble at Thy shrine and submissive at the appearance of Thine evidences. O Lord God! make us as waves of the sea, as flowers of the garden, united, agreed, fresh and verdant through the bounties of Thy love. O Lord! Dilate the breasts through the signs of Thy Oneness and make all humanity

as waves of the same ocean, as stars shining from the same height of glory, as luscious fruits borne upon Thy Tree of Life. Verily Thou art the Almighty, the Self-subsistent, the Giver, the Forgiving, the Pardoner, the Omniscient, the One Creator! *Garden*

Bahá'í Scriptures, p. 353

KNOW thou the value of the day of the Lord and take a portion and a share of the bounty in the glorious cycle. If a tree doth not thrive and grow, in what season will it bear fruit? I hope that, through the life-nurturing breeze of the rose-garden of the Kingdom, thou mayest become a tree full of blossoms and fruit.

III Tablets of 'Abdu'l Bahá, p. 696

O ye friends!

THIS is not the time of rest and tranquillity! This is not the season of silence and stillness. The nightingale of the rose-garden of uprightness must display its wonderful melodies and trills. The bird of guidance must exhibit its eloquent speech. The light and the heat are the concomitant results of the lamp. The brilliancy of the stars must be everlasting. The existence of the ocean connotes the waves. The birds must soar towards the apex. The pearls are inseparable from their lustre and sweet fragrance must qualify the blossoms of the rose-garden of knowledge. It is hoped that through the favor of the living self-subsistent One, we may become assisted in a befitting manner.

Bahá'í Scriptures, p. 378

Garden

CLEANLINESS and sanctity in all conditions are characteristic of pure beings and necessities of free souls. The first perfection consists in cleanliness and sanctity and in purity from every defect. When man in all conditions is pure and immaculate, he will become the center of the reflection of the Manifest Light. In all his actions and conduct there must first be purity, then beauty and independence. The Channel must be cleansed before it is filled with sweet water. The pure eye comprehendeth the sight and the meeting of God; the pure nostril inhaleth the perfumes of the rose-garden of bounty; the pure heart becometh the mirror of the beauty of truth. This is why, in the heavenly Books, the divine counsels and commands have been compared to water. So, in the Koran it is said, " We have caused a pure water to descend from heaven," and in the Gospel, " Except a man hath received the baptism of water and of the Spirit, he cannot enter into the Kingdom of God." Then it is evident that the divine teachings are the heavenly grace and the showers of the mercy of God, which purify the hearts of men.

III Tablets of 'Abdu'l Bahá, p. 581

O Thou Kind Lord!

PRAISE be unto Thee because Thou hast shewn unto us the highway of guidance, opened the doors of the Kingdom and manifested Thyself through the Sun of Reality. To the blind Thou hast given sight; to the deaf Thou hast granted hearing; Thou hast resuscitated the dead; Thou hast shewn the way unto those who have gone

astray; Thou hast led those with parched lips unto the fountain of guidance; Thou hast suffered the thirsty fish to reach the ocean of reality and Thou hast invited the wandering birds unto the rose-garden of grace. *Garden*

O Thou Almighty!

We people are thy servants and Thy poor ones! We are remote, we yearn for Thy presence; we are thirsty for the water of Thy fountain; we are ill, longing for Thy medicine. We are walking in Thy path and have no aim or hope save the diffusion of Thy fragrances—so that the souls may raise the cry of: " O God! Guide us unto the straight path!" May they open their eyes by beholding the lights and become freed from the darkness of ignorance! May they walk around the lamp of guidance. May the portionless receive a share! and may the deprived ones become the confidants of the mysteries! O Almighty! Look upon us with the glance of mercifulness! Grant us heavenly confirmation! Bestow upon us the breaths of the Holy Spirit! So that we may become assisted in service and like unto brilliant stars we may shine in these regions with the light of guidance! Verily! Thou art the Powerful, the Mighty and Thou art the Wise and the Seeing!

Bahá'í Scriptures, pp. 509-510

CONSIDER! When the rain, the heat, the sun and the gentle zephyrs co-operate with each other, what beautiful gardens are produced! How the various kinds of hyacinths, flowers, trees and plants associate with each other and are conducive to the adornment and charm of one an-

Garden other. Hence the oneness of the bounty of the sun, the oneness of the rain and the oneness of the breeze have so overcome all other considerations that the variety of hues, fragrances and tastes have increased the adornment, the attraction and sweetness of the whole. In similar manner, when the divine collective center and the outpouring of the Sun of Reality and the breaths of the Holy Spirit are brought together, the variety of races and differences existing between countries will become the cause of the embellishment, decoration and elegance of the world of humanity.

Bahá'í Scriptures, p. 531

Seeds Verily ye shall reap what ye sow and obtain the fruits of what ye plant. This is a pre-ordained fact.

I Tablets of 'Abdu'l Bahá, p. 12

CONSIDER not the present condition but rather foresee the future and the end. A seed in the beginning is very small, but in the end a great tree. One should not consider the seed, but the tree and its abundance of blossoms, leaves, and fruits. Consider the days of Jesus, when there was only a small body of people and then observe the great tree which grew from that seed and what an abundant fruit it produced. This is greater than that, forasmuch as it is calling of the Lord of Hosts and the Voice of the Trumpet of the Living God; it is the summons unto the harmony and unison of the world; it is the banner of faithfulness, trustworthiness and friendship among different nations and sects of the Universe; it is the light of the Sun of Truth and

Seeds

the spirituality of the Majestic One. Verily this great cycle (dispensation) will encompass all the horizons and ultimately all the nations will gather together under this standard

Therefore, know the importance of this seed which was planted in the divine field by the heavenly Gardener, watered with the rain of grace and nurtured by the heat and light of the Sun of Truth. Thus, O ye friends of God, give thanks unto His Majesty, the One, that ye became (or were made) the manifestation of such a gift and the recipient of such favor.

Blessed are ye!

Good tidings unto you for this great blessing!

I Tablets of 'Abdu'l Bahá, p. 10

SUPPLICATE unto God that the seed of Knowledge in the soil of thy heart may soon develop and grow into hyacinths and roses* and that thereby the flower-garden of the love of God may be perfumed.

II Tablets of 'Abdu'l Bahá, p. 477

THE Kingdom of God is like unto a farmer who cometh into possession of a piece of pure and virgin soil. Heavenly seeds are scattered therein, the clouds of divine providence pour down and the rays of the Sun of Reality shine forth.

* Hyacinths typify knowledge; roses typify wisdom.

Seeds The divine Gardener passed by that holy ground and scattered pure seeds from the lordly teachings in that field; the rain of the bounties of God poured down and the heat of the Sun of Reality, that is: The merciful confirmation —shone with the utmost splendor.

Bahá'í Scriptures, p. 509

Flowers Humanity may be likened unto the vari-colored flowers of one garden. There is unity in diversity. Each sets off and enhances the other's beauty.

Divine Philosophy, p. 27

THIS flower starts with a sprout which day by day becometh more verdant, finally bursting into leaves and blossoms ❧ ❧

But flowers fade and fruitage yields its seed which is kept and planted again, for the dead trees bear no more fruit. New seeds must be sown and again trees and flowers will bloom ❧ ❧

Divine Philosophy, p. 79

CONSIDER the flowers of the rose-garden. Although they are of different kinds, various colors, and diverse forms and appearances, yet as they drink from one water, are swayed by one breeze and grow by the warmth and light of one sun, this variation, and this difference causeth each to enhance the beauty and splendor of the others. If, in a garden, the flowers and fragrant herbs, the blossoms and fruits, the leaves, branches, and trees are of one kind, of one form, of one color, and one arrangement, there is

Flowers

no beauty or charm, but when there is variety in the world of oneness, they will be displayed in the most perfect glory, beauty, exaltation and perfection. Today nothing but the power of the Word of God which encompasses the realities of things can bring the thoughts, minds, hearts and spirits under the Shade of One Tree.

Bahá'í Scriptures, p. 421

THE days of human existence are like vanishing shadows. Compared unto the world of Reality, they are brought to a close with extreme speed. From the world of humanity those who lead a heedless life are afflicted with manifest loss; for when the days of their life come to a sudden end, there is no trace, no leaves, no blossom, no fruit. They shall remain in the lowest degree, and no mention is left behind for them. From king to servant, all walk this fleeting path and live in this circle, but none shall endure save those who are freed from every tie. They are not greedy after comfort, nor do they seek flitting pleasures. They are not longing for honor, neither pursue the phantasmal imaginations of glory and wealth. They are the devotees, the tried soldiers of Bahá'u'lláh—wanderers over mountains and desert. In the state of complete renunciation they call the people unto the Kingdom of God, and they are the cause of guidance of souls.

Like unto the candle they are aflame with all the virtues of the world of humanity. This is everlasting glory. This is eternal life. This is true attainment. This is the divine sublimity of the creation of God.

Bahá'í Scriptures, p. 449

Flowers PRAISE be unto God! That ye are gathered in one assembly like unto the stars of the Pleiades, are illumined with the light of the knowledge of God and through the outpouring of the cloud of the love of God. Ye are the fresh flowers of the meadow and plain; ye are intimate and familiar with infinite unity and love.

III Tablets of 'Abdu'l Bahá, p. 690

WITH power and might will the proclamation of the Kingdom of El Abhá found a new civilization, transforming humanity; dead bodies will become alive; dark skies will become luminous; blind eyes will see; deaf ears will hear; the dumb will speak and the indifferent will be decorated with the flowers of a divine civilization.

Divine Philosophy, p. 58

Plant O God! We are as plants and thy bounty is as the rain.

The Promulgation of Universal Peace, p. 88

Fountains The fountains are many but the fountain-head is one.

The Promulgation of Universal Peace, p. 122

ARISE to serve the Cause of God in the vineyard of God, water the developed and flourishing trees with the waters of the mysteries which are deposited in the innermost parts of the words of the Books; and be assured that the fountain of assurance will gush out in the hearts of the firm and steadfast believers and divine graces will strengthen

Fountains

them from all sides and the Lord will enable them to diffuse the fragrances. And He will make them manifest signs, beaming stars, shining lights, fruitful trees, flowing fountains, perfect words and mature proofs.

Bahá'í Scriptures, p. 463

Reed

A REED is a perfect man who is likened to a reed, and the manner of its likeness is this: when the interior of a reed is empty and free from all matter, it will produce beautiful melodies; and as sound and melodies do not come from the reed, but from the flute-player who bloweth upon it, so the sanctified heart of that blessed being is free and emptied from all save God, pure and exempt from attachments unto all human conditions, and is the Companion of the Divine Spirit. Whatever he uttereth is not from himself, but from the real flute-player, and it is a divine inspiration. That is why he is likened unto a reed; and that reed is like a rod, that is to say, it is the helper of every impotent one, and the support of human beings. It is the rod of the Divine Shepherd by which He guards His flock, and leadeth them about the pastures of the Kingdom.

Answered Questions, pp. 53-54

Tree

These lights have appeared from one lamp and these fruits have appeared from one tree.

Bahá'í Scriptures, p. 44

Tree THE Tree of Humanity will blossom and bring forth the fruit of Righteousness for the healing of the nations. Because Man hath stopped his ears unto the Voice of Truth and shut his eyes unto the Sacred Light, neglecting the Law of God, for this reason hath the darkness of war and tumult, unrest and misery, desolated the earth. I pray that ye will all strive to bring each child of God into the radiance of the Sun of Truth, that the darkness may be dissipated by the penetrating rays of Its glory, and the winter's hardness and cold may be melted away by the merciful warmth of Its shining.

Talks by 'Abdu'l Bahá, p. 28

WHEN a drop draweth help from the ocean, it is an ocean in itself, and a little seed, through the outpouring of rain, the favor of the sun and the soul-refreshing breeze, will become a tree with the utmost freshness, full of leaves, blossoms and fruits. Therefore do not consider thy capacity and merit, but rely upon the infinite bounty and trust unto His Highness, the Almighty.

III Tablets of 'Abdu'l Bahá, p. 565

THE second principle of Bahá'u'lláh proclaims the oneness of the human race. He stateth that humanity constituteth the sheep of God. God is the real Shepherd. When this Shepherd is compassionate and kind, why should the sheep quarrel amongst themselves?

Tree

Addressing all humanity Bahá'u'lláh sayeth, " Ye are the fruits of one tree and the leaves of one branch. All the nations, peoples and tongues are the branches, leaves, blossoms and fruits of this great tree of humanity."
God created all; protects all; provideth for all and is kind to all; why should ye be unkind? If God had not loved humanity he would not have created it. Creation presupposes love. God is the real Father; all are his children. All the creatures are equal in this one family of God save whosoever is more kind, more compassionate—he is nearer unto God

Bahá'í Scriptures, p. 276

TODAY any soul who is planted, like a tree, along the stream of this divine rose-garden will grow and develop through the infinite outpouring. For the rays of the Sun of Truth will shine forth, the Divine Husbandman will irrigate and the soul refreshing breeze will waft from the direction of grace. Consequently that tree will find the utmost freshness and delicacy, producing delicious fruits.

III Tablets of 'Abdu'l Bahá, pp. 500-501

A TREE is of no service unto any one on the summit of a mountain, but should stand in a place where it will give shade and where its fruits can be gathered.

Bahá'í Scriptures, p. 440

Fruit PRAISE be unto God, the world of existence doth not culminate here. If this were so, existence itself would be sterile. There are many worlds of light. For even as the plant imagines life endeth with itself and hath no knowledge of our existence, so the materially minded man hath no knowledge of other worlds of consciousness.

But some there are who have found divine intelligence and have obtained spiritual understanding. They have the real sight. They know of the other worlds. That is why the prophets of God forfeited this world, renounced everything material and gave their hearts unto the heavenly world. Were there nothing after death, Christ would not have accepted the cross; the prophets of all time would not have sacrificed their lives. They were in touch with the celestial world and they overlooked this transitory life. This is the fruit of the tree of creation—to be freed from the darkness of the planet in order to enter the worlds of light. This is the object of existence; this is the fruit of the tree of humanity

Divine Philosophy, p. 123

Birds We may think of Science as one wing and Religion as the other; a bird needs two wings for flight, one alone would be useless.

Paris Talks, p. 120

PRAISE be unto God that the Sun of the Reality of religion hath dawned. From all parts of the world, Host after Host are coming under its radiance and ere long

Birds

it will become world-spread. I desire for you a universal patriotism. A high-soaring bird attacheth not its heart unto its earth nest and abode. At every dawn it singeth a new melody, and at every eve it warbleth the strains of divine mysteries in a new meadow. At one time it riseth above the summit of the green mountains and spreadeth its imperial wings over deserts and plains and anon it breaketh into ideal harmonies and chants sweetly the secrets of God. It is not attached unto home and comfort nor is it limited to nest and abode. Nay, rather it is intoxicated with the wine of the love of God, singing at all times the anthems and praises of the Almighty. This is the habit and custom of heavenly birds; this is the manner and conduct of the nightingale of the rose-garden of the merciful!

Divine Philosophy, p. 35

GOD hath given man a heart and the heart must have some attachment. We have proved that nothing is completely worthy of our heart's devotion save reality, for all else is destined to perish. Therefore the heart is never at rest and never findeth real joy and happiness until it attacheth itself unto the eternal. How foolish the bird that builds its nest in a tree that may perish when it could build its nest in an ever-verdant garden of Paradise.

Divine Philosophy, p. 136

THE sea of materialism is at flood tide and all the nations of the world are immersed therein. It is my hope that the fish will rise to the surface, so that they may behold

Birds

other wondrous aspects of creation; for the people are like unto the fish swimming in the deep—ignorant of the rest of the universe. May they break all bonds of limitation, so that they can observe from the height the lordly processions of infinite creatures; they will see the blue heavens studded with luminous stars, rivers flowing with salubrious water, gardens bedecked with blossoms and fruits, birds singing songs of light, humanity ever striving forward, every atom of existence breathing life and force—the universe of God a wonderful theatre upon the stage of which every created thing playeth a part.

Divine Philosophy, p. 138

THE people of God have no dependence upon the conditions of this world; they neither become bittered with the bitterness of the cup, nor do they become intoxicated of the cup of the sweet. The people of God are like the birds, who satisfy themselves with a few crumbs, and sit the whole time on the branches of the tree singing the praises of God.

Bahá'í Scriptures, p. 501

O thou Spiritual friend!

THIS world is a prison for heavenly souls, and this earthly world is but a cage, and not a nest, unto the divine birds. A prisoner who is awake and conscious will certainly

Birds

seek for freedom and a mindful bird will certainly wish for deliverance from the cage. When the heart becometh free from attachment unto this world, it will crave the world of the Kingdom and seek eternal life.

Tablets of 'Abdu'l Bahá, I, p. 109

KNOW thou, that verily, the earthly world is as a prison unto the holy souls and these long for the Kingdom of Sanctity, as birds long for their nests in the gardens of beautiful and wonderful trees, flowers and fruits. And know thou, verily, that those who were following the steps of Christ, detached their souls from the desires of the world, and made their hearts to depend upon the bounties of heaven.

II Tablets of 'Abdu'l Bahá, p. 477

Fragrance

FOR man a spiritual existence and livelihood is prepared and ordained in the divine creative plan. His life is intended to be a life of spiritual enjoyment to which the animal can never attain. This enjoyment depends upon the acquisition of heavenly virtues. The sublimity of man is his attainment of the knowledge of God. The bliss of man is the acquiring of heavenly bestowals which descend upon him in the outflow of the bounty of God. The happiness of man is in the fragrance of the love of God. This is the highest pinnacle of attainment in the human world.

The Promulgation of Universal Peace, p. 180

Vista

THE power of spiritual reality is conferred upon man through the breath of the Holy Spirit. It is an eternal reality, an indestructible reality, a reality belonging unto the divine, supernatural Kingdom; a reality whereby the world is illumined, a reality which granteth unto man eternal life. This third spiritual reality it is which discovereth past events and looketh along the vistas of the future. It is the ray of the Sun of Reality. The spiritual world is enlightened through it, the whole of the Kingdom is being illumined by it. It enjoyeth the world of beatitude, a world which had no beginning and which shall have no end.

Bahá'í Scriptures, p. 400

Showers

Your faith comes like rain; the first drops are far between, but soon it will pour in torrents.

Divine Art of Living, p. 2

O LORD, Make to descend upon them quietness and tranquillity. Shower upon them the clouds of Thy Mercy in full abundance, and make them to characterize themselves with the characteristics of the spiritual!

Bahá'í Scriptures, p. 263

WHEN three things are realized on earth by the divine favor, the earth will be endowed with new life, the measureless refinement and beauty. The first is the blowing of the Spring Winds. Secondly, the overflowing mercy of the Showers of Nissan (April).

Showers

Thirdly, the heat of the bright Sun. When these three gifts are granted by the Infinite Divine Bounty, then, by God's permission, the faded trees and branches, gradually becoming green and flourishing, will be ornamented with every sort of bud, blossom and fruit.

Mysterious Forces of Civilization, p. 122

THERE is no difference in the bounties of God; a profusion of bounties is outpoured continually upon all sorts of land, but when the precious shower falls on a barren land, it causes weeds and thorns to grow. The same bounty and the same shower causes a good, fertile land to bear roses and grass and useful fruits.

Bahá'í Scriptures, p. 501

Sunset

YE must thank God that He hath rendered you all alive and existent. Endeavor day and night to acquire more virtues of the human type, and consider yourselves as the lights which never have any sunset, any setting; an existence which is never non-existence, a light which is never to be followed by darkness. When man is not endowed with insight he is not informed of these important mysteries. This outer retina, so delicate, may sometimes be a hindrance to the insight, which alone can perceive. The bestowals of God which are visible in all phenomenal life are sometimes rendered invisible because of the delicate retina, which forms a hindrance, which makes him uninformed, but when those scales are off, when the

Sunset veil is torn asunder, then the great signs of God will become visible, he will witness the light filling the world. The bestowals of God are all manifest. The promises of heaven are present. The favors of God are surrounding all, but if the cover should remain he is made to deny all these great signs, and is deprived of all these manifestations of God's bestowals; therefore we must endeavor in order that the veil concealing the insight may be removed, that we may witness the manifestation of God's signs and discern the mysterious graces of God, and see that the material blessings, as compared with spiritual blessings, are as nothing.

The Spiritual blessings of God are the greatest.

Bahá'í Scriptures, pp. 386-387

Star Hast thou love? Then thy power is irresistible. Hast thou sympathy? Then all the stars will sing thy praise.

Bahá'í Scriptures, p. 454

THE world needs more happiness and illumination. The star of happiness is in every heart. We must remove the clouds so that it may twinkle radiantly. Happiness is an eternal condition.

When it is once established, man will ascend to the supreme heights of bliss.

A truly happy man will not be subject to the shifting eventualities of time. Like unto an eternal king he will sit upon the throne of fixed realities.

Star

He will be impervious to outward, changing circumstances, and through his deeds and actions impart happiness to others. A Bahá'í must be happy, for the blessings of God are bestowed upon him.

Every soul must strive to impart to mankind that joy and happiness the nature of which is permanent.

The Bahá'í Magazine, Vol. 13, p. 102

THE season of seclusion in quiet nooks is the season of winter when cold and the winds increase. But during the spring, the wafting of gentle breezes, the passing of fragrances from the rose, the state of equilibrium in the atmosphere and the green hue of valleys and prairies, it is best for man to leave solitude and enjoy out-of-door blessings. Thus be thou happy in the commemoration of thy Lord. Go out from the solitary place like unto a shining star blazing on its horizon.

This is better for thee in the Kingdom of the Lord of the worlds. Thus, hearken unto the melodies of the birds of holiness, in the garden of fellowship, upon the branches of purity; to the murmuring of its waters, the rustling of the trees, the blowing of its breezes and the cooing of its doves.

III Tablets of 'Abdu'l Bahá, pp. 520-521

We can not conceive of a star without light, a tree without seed. If we claim to be followers of light, we must diffuse the light through our actions. To label ourselves will not be sufficient.

Divine Philosophy, p. 42

Turn your faces unto the Sun of Reality. That Sun has always risen in the East. Find the answer to your questions in your heart. Be as little children. Until the soil is prepared it can not receive the benefit of planting.
Be happy and joyous because the bestowals of God are intended for you and the life of the Holy Spirit is breathing upon you.

The Promulgation of Universal Peace, pp. 208-209

Alláh'o'abhá
(God is the most Glorious)

SO HERE THEN ENDETH THE BOOK ENTITLED "THE GARDEN OF THE HEART" AS COMPILED BY FRANCES ESTY FROM THE WRITINGS OF BAHÁ'U'LLÁH AND 'ABDU'L BAHÁ, AND MADE INTO A BOOK BY THE ROYCROFTERS AT THEIR SHOPS WHICH ARE IN EAST AURORA, NEW YORK

Light is good in whatsoever lamp
it is burning,
A rose is beautiful in whatsoever
garden it may bloom,
A star is as radiant whether it shines
from the East or the West.

—'ABDU'L BAHÁ